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THE
SECOND ANNUAL REPORT
OF
THE SAMARITAN FUND,
OF THE
ST. GEORGE'S AND ST. JAMES'S
GENERAL DISPENSARY.

SAMARITAN FUND
OF THE
ST. GEORGE'S AND ST. JAMES'S
GENERAL DISPENSARY.

Patrons,

The Rev. H. HOWARTH, Rector of St. George's.
The very Rev. DEAN OF LINCOLN, Rector of St. James's.

Treasurers.

G. GREGORY, M.D., 31, Weymouth Street, Cavendish Square.
W. YOOL, Esq., 55, Conduit Street, Hanover Square.

Honorary Secretary.

JOSEPH TOYNBEE, Esq., F.R.S., 12, Argyll Place, St. James's,
One of the Surgeons to the Charity.

Collectors.

Mr. G. B. MASON, 16, Duke Street, Grosvenor Square.
Mr. J. YORK, 16, Marshall Street, Golden Square.

Bankers.

Sir W. P. CALL, Bart., MARTEN, and Co., 25, Old Bond Street;

By all of whom Subscriptions and Donations to the Fund and to the Dispensary will be most thankfully received; and also by Mr. NANKIVELL, at the Dispensary, 60, King Street, Regent Street, (at the back of Archbishop Tenison's Chapel.)

SAMARITAN FUND COMMITTEE.

Rev. W. H. Brookfield, Great Pulteney Street.

Dr. Blakely Brown, Hill Street.

Rev. Allen Cooper, 7, Hereford Street.

Rev. W. H. Dickinson, Maddox Street.

G. A. Davis, Esq., 119, New Bond Street.

Sir James Eyre, M.D., 11, Lower Brook Street.

Rev. C. H. Gaye, 12, Great Marlborough Street.

Charles Hawkins, Esq., Albany Court Yard.

Rev. H. Howarth, Grosvenor Street.

Dr. R. G. Latham, Upper Southwick Street.

G. D. Pollock, Esq. 18, Sackville Street.

Mr. Pugh, 157, Regent Street.

Joseph Toynbee, Esq. 12, Argyll Place.

Dr. Weber, 8, Lower Grosvenor Street.

THE
SECOND ANNUAL REPORT
OF
THE SAMARITAN FUND,

READ BY THE HONORARY SECRETARY AT THE GENERAL
MEETING OF THE DISPENSARY, HELD FEBRUARY
5TH, 1846, AND BY THEM ORDERED
TO BE PRINTED.

The Samaritan Fund Committee, in the performance of a grateful duty, have to submit to the Subscribers the Annual Statement of the Administration of the Fund, and the benefits conferred by it, for the year 1845.

In the course of that year the sick patients of the Charity have received—

6,711 Half-quartern Loaves of Bread.

2,429 Pints of Soup.

2,712 Pints of Milk.

446 Flannel Shirts.

160 Ventilators.

45 Baths.

It will be observed that the number of Ventilators supplied is less than during the preceding year. Two

circumstances will account for this. In the first place, an improved, though more expensive, Ventilator has been introduced, the supply of which has necessarily been limited by the amount of available funds; and in the next, a plan has recently been suggested for the introduction of fresh air of a regulated temperature into the rooms of the working classes,—a plan which, if practicable, offers so many advantages that it has been deemed advisable, for the present, not to order any Ventilators of the original pattern, unless in cases of most urgent necessity.

It is with great gratification that the Committee are enabled to refer to the introduction of Warm Baths, as another means by which the Fund has been rendered available in relieving the sufferings of the sick poor.

One of the most satisfactory testimonies which could possibly be adduced of the efficiency and usefulness of the Samaritan Fund, as an auxiliary to the main Charity, is to be found in the following letters from five of the Medical Officers of the Dispensary, and addressed to their Colleague, the Honorary Secretary of the Fund; exhibiting, as those letters do, the result of two years' experience of the practical benefits flowing from the Fund:—

8, Lower Grosvenor Street,
January 15th, 1846.

My dear Sir,

Having had frequent occasion to avail myself of the opportunities afforded by the Samaritan Fund for assisting the sick poor, I most readily acknowledge the great utility of that Charity. In many an instance, the recovery of patients would

have been rendered doubtful, if not impossible, had it not been for the aid derived from the Fund in procuring the absolute necessities of life, whether in the shape of food, or of clothing.

I can also bear testimony to the advantages obtained by the more general introduction of the Ventilators in the crowded apartments of the poor.

I trust, therefore, that the kind support which has been awarded by the benevolent to this Institution will continue undiminished.

I remain very truly yours,

FREDERIC WEBER.

29, Upper Southwick Street,
Hyde Park Square,
January 17th, 1846.

My dear Sir,

It gives me great pleasure to add my own evidence to that of my colleagues, in respect to the working of the Samaritan Fund.

I am satisfied that it is far more for good than evil—a point upon which I confess that I had my doubts at the time of its establishment.

The main mischief that I contemplated was the chance that relief would be sought more for the sake of the bread, soup, &c., than for that of the medical advice and drugs—the more immediate object of the institution. I cannot say that there has been nothing of this sort; there has been less, however, than I contemplated.

Occasionally I have been able to give nourishing food *instead* of medicine—a fact which I notice, in order to show that the Fund is not a mere super-addition to the regular objects of the Institution, but that it also sometimes lightens its burdens.

Before the introduction of Baths, I was frequently obliged to recommend patients to change the Dispensary for some Hospital where that mode of treatment could be adopted. As long as this

was the case, the Institution was limited in the sphere of its usefulness. The Medical Officers are now enabled to treat certain forms of disease (*e. g.* skin diseases, rheumatisms, sorts of dropsy) more effectually than could previously be done within the limits of their own Institution.

Any further remarks would only be of a general nature, speaking in general terms to the advantages to the Dispensary that have proceeded from the establishment of the Fund, in which you have taken so active an interest.

With best wishes, believe me, my dear Sir,

Most faithfully yours,

R. G. LATHAM.

11, Lower Brook Street,
January 20th, 1846.

Dear TOYNBEE,

I am sorry that I have only to send you *one* annual subscription of a guinea, and a donation from a lady of 10*s.* as "*bonbons*" for your child the Samaritan Fund; but, as my heart is in the cause, I will not cease to urge my friends to help us; I say "us," because no one can more highly estimate than I do the good which is done by this inestimable charity in supplying food and flannel to the sick poor, and ventilators to purify their close and pestiferous dwellings. I assure you that the pleasure which I derive in bestowing this charity on persons whom I know to be deserving (we medical men are not often deceived), is one great reason why I do not give up the position which I have during so many years occupied at the Dispensary.

Yours, dear TOYNBEE,

Very faithfully,

JAMES EYRE.

25, Hill Street, Berkeley Square,
January 16, 1846.

Dear TOYNBEE,

In addition to the great benefit of the Samaritan Fund from the nutritious and wholesome food which it supplies to the poor patients of our Institution, I have great pleasure in bearing testimony to the other most excellent branches of the charity. The warm flannel clothing has in many instances been of the greatest service, and has assisted materially in the recovery of many of those delicate children, who otherwise could not have been cured for a much longer time, if at all; and last, though not least, the improved ventilation of the rooms which before were most unhealthy, has not a little conduced to the prevention of disease, as well as to the recovery of those patients who have availed themselves of it.

Believe me,

Very faithfully yours,

C. B. BROWN.

119, New Bond Street,
January 9th, 1846.

My dear TOYNBEE,

I have sincere pleasure in bearing testimony to the great practical utility of the Samaritan Fund in all its branches. I have witnessed the most beneficial effects arising from the improved ventilation of apartments, previously most prejudicial to the continuance of health, and utterly opposed to the recovery of those suffering from disease. The favourable results of affording suitable nourishment to those under a course of medicine have been very manifest, indeed, in many cases, it has been the *principal agent* of cure.

The benefit of a distribution of flannel, both in comfort and medical treatment is very considerable. In short, I highly approve of the Fund in all its bearings, and feel warmly interested in its permanent and successful continuance.

Dear TOYNBEE,

I am, yours very truly,

GEORGE A. DAVIS.

The Committee beg to acknowledge their gratitude to the Reverend Mr. GAYE, for the eloquent sermon preached in behalf of the Fund at the Archbishop Tenison's Chapel; and they cannot conclude without the expression of their warmest acknowledgments to the many liberal supporters of the Fund, but more especially to several benevolent ladies, who, in addition to their own generous pecuniary Contributions, have zealously exerted themselves in procuring Subscriptions from their friends. Not content with this manifestation of their humane sympathy, many ladies have also furnished materials, and devoted no inconsiderable portion of their valuable time to the preparation, with their own hands, of warm and suitable clothing for the destitute sick women and children.*

* The chief causes producing destitution among the labouring classes are :—

1. The extremely high price of their abodes. It appears from the Report of the Health of Towns' Commission, that the average rent paid by 100 families in the parishes of St. George and St. James, is 4s. per week.

2. The large amount of sickness, which is in a great measure dependent upon the unhealthy condition of the abode.

3. The enormous expense of funerals; two-fifths of the children of the poor in the parishes above named die before they reach the tenth year.

Receipts in the year 1845.

	£.	s.	d.
Balance in Banker's hands, Dec. 31, 1844 ..	122	9	6
Received in the course of the year, in Subscriptions and Donations	302	1	0
Collection at Archbishop Tenison's Chapel	28	19	8
	<hr/>		
	453	10	2
	264	13	8
	<hr/>		
* Balance in hand ..	£.188	16	6
	<hr/>		

* It must be observed, that out of this balance the bills of the quarter ending December 31st, amounting to £.71 5s. 7½d., have to be paid, which being done, the sum of £.117 10s. 10½d. will remain in the Banker's hands.

Expenditure in the year 1845.

	£.	s.	d.
Bread ..	116	2	10
Flannel Shirts	52	0	6
Soup	39	18	3
Milk	22	11	7
Ventilators	18	15	0
Baths	1	8	6
Printing	5	12	6
Stationery	0	10	0
Advertisements	2	11	0
Collecting	5	3	6
	<hr/>		
	£.264	13	8
	<hr/>		

SUBSCRIBERS

TO THE

SAMARITAN FUND.

	£.	s.	d.
HER MAJESTY THE QUEEN DOWAGER	- 10	0	0
TRUSTEES OF THE CHOLMONDELEY CHA-			
RITIES - - - - -	- 25	0	0
Aberdeen, Earl of, Argyll street	- 1	1	0
Agar, Hon. Mrs. Dean street	- 2	0	0
A Friend - - - - -	- 1	1	0
A Friend, Hampstead	- 0	5	0
Alexander, J. esq. Carlton house gardens	- 0	10	0
Allenby, Mr. 195, Regent street	- 2	2	0
Alcock, Colonel, 13, Upper Grosvenor street	1	1	0
Alcock, Miss E. ditto	- 1	1	0
Allen, Mr. 3, Marylebone street	- 0	5	0
Andrews, Mr. 9, Pall mall	- 0	10	0
Anderson, Mrs. 43, Green street	- 0	10	0
Anderson, Mrs. J. 43A, Green street	- 0	10	0
Anonymous, per, J. Toynbee, esq.	- 1	1	0
Asser, Mr. 9, Burlington arcade	- 0	5	0
Ash and Sons, Messrs. Broad street	- 2	2	0
Atherly, Mr. 71, Burlington arcade	- 0	5	0
Beaufort, Dowager Duchess of, 41, Lower			
Grosvenor street	- 1	1	0
Baker, Sir G. Bart. Brook street	- 1	1	0
Bacot, J. esq. 4, Portugal street (<i>Consulting</i>			
<i>Surgeon to the Charity</i>)	- 1	0	0
Bacot, Mrs.	- 0	10	0
Bailey and Sweet, Messrs. South Audley street	0	10	0
Baldry, Mrs. Bond street	- 1	1	0

	£.	s.	d.
Barry, J. T. esq. - - - - -	1	0	0
Banner, S. esq. Berkeley square - - -	0	10	0
Bathurst, Hon. Mrs. Seymour, 8, Grosvenor sq.	3	3	0
"Baths and Washhouses," per Miss Holmes -	0	10	0
Beaumont J. esq. 50, Regent street - - -	1	1	0
Bell, Mr. Oxford street - - - - -	1	1	0
Bennett, Mr. 41, Marshall street - - -	0	5	0
Bencough, Mr. - - - - -	1	0	0
Bethell, Miss, Upper Grosvenor street -	0	10	0
Bevan, H. esq. 4, Hamilton place - - -	1	1	0
Bevan, Mrs. ditto - - - - -	1	1	0
Bisney, Mr. 4, Church place - - - - -	0	5	0
Bilney, Mrs. 15, Jermyn street - - - -	0	5	0
Bowie, Mrs. 24, St. James's place - - -	0	5	0
Bowman, W. esq. Golden square - - - -	1	1	0
Box, Mr. 187, Regent Street - - - - -	0	10	0
Boyd, H. S. esq. - - - - -	1	1	0
Bradley, Messrs, 47, Pall mall - - - -	0	10	0
Branscomb, Mr. Pall mall - - - - -	1	1	0
Brett, Rev. J. G. Ranelagh House - - -	2	2	0
Brettell, Mrs., St. James's Palace - - -	0	10	0
Bright, Dr. 11, Saville row - - - - -	1	1	0
Brodie, Sir B. C. Bart. 13, Saville row -	1	1	0
Bromfield, Mr. 190, Piccadilly - - - -	0	5	0
Brown, Dr. Blakely, 25, Hill st. (<i>one of the Physician Accoucheurs to the Charity</i>)	0	10	0
Brown and Foster, Messrs. Vigo street -	1	1	0
Bruce, Mr. Clarges street - - - - -	0	5	0
Buzzard, Mr. Poland street - - - - -	0	10	0
Cooke, Lady, Arlington street - - - -	1	0	0
Carr, J. esq. - - - - -	1	0	0
Caulfield, Mrs. General, 82, Eaton square -	5	0	0
Cape, Dr. 64, Lower Brook street - - -	0	10	6
Carbonell, J. T. esq. 182, Regent street -	1	1	0
Carbonell, W. E. esq. ditto - - - - -	1	1	0
Carter, Miss, Upper Brook street - - -	10	0	0
Cartwright Mr. Lower Grosvenor street -	1	1	0
Catchpole, Mr. 120, Regent street - - -	1	1	0
Chambers, Dr. Brook street - - - - -	1	1	0
Ditto ditto - - - - -	5	5	0

	£.	s.	d.
Chambers, Dr. T. K. 42, Curzon street	-	1	1 0
Chappell, Mr. Bond street	-	0	10 0
Chappell, Mrs. George street	-	1	1 0
Charker, Mr. 36, Great Marylebone street	-	0	2 6
Chilver, T. F. esq. New Burlington street	-	1	1 0
Clark, Mr. Great Windmill street	-	0	10 0
Clements, Miss, Lower Clapton	-	1	1 0
Cocks, J. esq. 7, Chesterfield street	-	1	1 0
Coomes, Mr. 141, Regent street	-	0	5 0
Cooper, Rev. Allen, per at the Offertory of St. Mark's	-	3	0 0
Cooper, Mrs. West Rasen Rectory	-	1	15 0
Cooper, Miss, Hampstead	-	0	5 0
Corbett, Miss, 54, Green street	-	1	0 0
Cottam, Mr. J. Winsley street	-	1	1 0
Cuff, Mr. C. Half Moon street	-	0	5 0
Dalrymple, J. esq. Grosvenor street	-	1	1 0
Daniels, Mr. 90, Jermyn street	-	0	5 0
Dann, Mr. Bond street	-	0	10 0
Dawkins, Miss, 35, Upper Brook street	-	1	1 0
Descou, Miss Carina, 11, Bruton street	-	1	1 0
Dickinson, Rev. W. H. Maddox street	-	1	1 0
Domville, J. G. esq. Charles street	-	1	1 0
Dottin, A. R. esq. Argyll street	-	1	1 0
Drake, Mr. 25, Piccadilly	-	0	10 6
Drew, Mr. 70, Burlington arcade	-	0	5 0
Dundas, Mr. W. Grosvenor street	-	1	1 0
Dymoke, Mrs. 9, Norfolk street	-	1	1 0
Ebrington, Lord	-	10	0 0
Ellis, Mrs., per Mr. Wood	-	0	4 2
Ellis, Mr., St. James's street	-	0	5 0
Ellison, R. esq. Sudbrook Holme, Lincolnshire	1	1	0
Ellison, Mrs. ditto	-	1	1 0
Everard, Miss, per J. Toynbee, esq.	-	1	1 0
Elphinstone, Mr. Regent street	-	0	5 0
Ewbank, Miss, 4, Portugal street	-	0	10 0
Eyre, Sir James, a Lady, by	-	0	10 0
E. M.	-	0	5 0
E. R. F. per Mr. C. Few, jun.	-	1	0 0

	£.	s.	d.
Falmouth, Earl of, St. James's square	-	1	0 0
Falmouth, Countess of, St. James's square	-	1	0 0
Farquhar, Lady Mary, 41, Grosvenor street	0	10	0
Fagan, Rev. —, 25, Argyll street	-	1	0 0
Fane, Cecil, esq. 4, Upper Brook street	-	0	5 0
Faraday, M. Esq. Royal Institution	-	1	1 0
Fenton, Mr. F. H. 63, St. James's street	-	0	5 0
Few, Mr. C. jun. 41, Jermyn street	-	1	1 0
Field, Mrs. E. Hampstead	-	0	5 0
Finch, the Misses, Charles street	-	0	10 0
Fisher, Mr. 23, Duke street	-	1	1 0
Fisher, Mrs. ditto	-	1	10 0
Fletcher, Mrs. Golden square	-	1	1 0
Floris, Mrs. Jermyn street	-	1	0 0
Follet, Mrs. Conduit street	-	0	10 0
Forbes, Dr. 12, Old Burlington street	-	0	10 0
Forbes, Mrs. ditto	-	0	10 0
Fores, Miss, 44, Sackville street	-	0	10 0
H. S. F. ditto	-	0	10 0
Foss, Miss, Pall mall	-	1	0 0
Ditto ditto	-	1	0 0
Foxley, Mr. King street	-	0	5 0
Frere, B. esq. 24, Saville row	-	1	1 0

Gaye, Rev. C. H. 12, Great Marlborough st.	1	1	0
Gaye, Mrs. ditto	-	1	1 0
Glyn, Sir R. P. Bart. Upper Brook street	-	10	0 0
Goring, Mr. 14, Pall mall	-	0	5 0
Gosling, F. esq. Arlington street	-	1	1 0
Gower, W. Leveson, Esq., 33, Brook street	-	1	0 0
Gracie, Mrs. Marylebone street	-	0	10 0
Gregory, Mrs. Regent street	-	1	1 0
Grigg, Mr. Regent street	-	0	5 0
Groves, Messrs. J. & C. 150, New Bond street	1	0	0

Heselrige, Lady Maynard, 23, Upper Brook street	-	3	0 0
Hammerton, T. esq. 111, Piccadilly	-	1	0 0
Hankey, Thomson, jun. esq. South Audley st.	3	3	0
Harcourt, E. Vernon, esq. Grosvenor square	1	1	0

	£.	s.	d.
Harvey, Mr. 67, Jermyn street - -	0	5	0
Hawkins, Dr. Bisset, Golden square - -	0	5	0
Ditto ditto - -	0	5	0
Hawkins, C. esq. 2, Albany court yard -	0	10	0
Hewer, Mr. 22, Warwick street - -	0	10	0
Hewett, Mr. 188, Regent street - -	0	5	0
Higham, Miss, Davies street - -	0	10	0
Hippesley, Sir J. bart. - -	1	0	0
Hodgkinson and Tonge, Messrs., Thames st.	1	1	0
Holford, R. S. esq. Tetbury - -	10	0	0
Ditto annual - -	5	0	0
Hodgkinson and Tonge, Thames street -	1	1	0
Hodgkinson, Miss, 21, Tavistock square -	0	10	0
Ditto ditto - -	0	10	0
Holland, Dr., 25, Brook street - -	2	0	0
Holland and Sons, Messrs. Marylebone street	1	1	0
Holmes, Miss, Hampstead, by Friends -	3	15	0
Holmes, Miss, Hampstead - -	0	5	0
Houghton, Mr. Bond street - -	0	10	0
Howard, Hon. Mrs. G. Grosvenor square -	1	0	0
Howarth, Rev. H. Rector of St. George's -	1	1	0
Howis, Mrs. - -	1	0	0
Howis, Miss - -	0	5	0
Howis, Miss C. - -	0	5	0
Howis, Miss E. - -	0	5	0
Hughes, Mr. 7, Dover street - -	0	2	6
Hughes, T. esq., per Mr. Wood - -	0	10	0
Hunt and Roskill, Messrs. Bond street -	1	1	0
Jackson, Mr. 5. Cork street - -	1	1	0
Jones, Mr. S. 30, Marylebone street - -	1	1	0
Jordan, Mrs. Hampstead - -	0	5	0
Jupp, Mr. 222, Regent street - -	0	5	0
Jenkinson, Mrs. Foubert's place - -	0	10	0
Jerome, Mr. Cross street - -	0	5	0
Kent, Mr. 11, Great Marlborough street -	0	10	0
King, Mrs. G. H. Upper Holloway - -	0	5	0
Knapp, Mrs. Hambly, 50, Brook street -	1	1	0
Lansdowne, Marquess of - -	3	0	0

	£.	s.	d.
Lindsay, Lady Charlotte, Green street -	1	1	0
Lady A, per Honorary Secretary -	1	0	0
Lady A, - - - - -	0	3	6
Landon, Mrs. Bath - - - - -	1	0	0
Livesay J. esq. - - - - -	1	1	0
Listowel, The Countess, Kingston House -	1	1	0
Locke, Mr. W. 119, Regent street -	0	5	0
Lowe, J. esq. the Temple - - -	1	0	0
Lambert, Mr. 236, Regent street -	0	5	0
Lee, H. esq. 16, Dover street - -	1	0	0
Lewis, Mr. 195, Regent street - -	2	2	0
Lewin, Mr. 110, Regent street - -	0	10	0
Lincoln and Bennett, Messrs. 2, Sackville st.	0	10	0
Lumley, Hon. General Sir W. Green street	1	0	0
Macdonald, A. esq. 182, Regent street -	1	1	0
Macdonald, Mrs. ditto - - - -	1	1	0
Manby, C. esq. 25, Gt. George st. Westminster	1	1	0
Marshall, Mr. Regent street - - -	0	5	0
Mathison, G. esq. 112, Park street -	1	0	0
Mathison, Mrs. ditto - - - - -	0	5	0
May, Mrs. Sackville street - - -	1	1	0
Maynard, Mrs. Upper Holloway - -	0	5	0
Masson, Mr. Jermyn street - - -	0	5	0
Ditto, Mrs. ditto - - - - -	0	10	0
Mayhew, C. esq. 14, Argyll street -	0	10	0
Mayo, Mrs. Hampstead - - - - -	0	5	0
Maynard, Mrs. 13, Albemarle street -	0	5	0
Meagoe, Mr. Brook street - - - -	1	1	0
Michie, Mr. Regent street - - - -	0	10	0
Mills, Mrs. Hillingdon - - - - -	1	1	0
Miller, Mr. Piccadilly - - - - -	0	5	0
Mivart, Mrs. Brook street - - - -	1	1	0
Moore, J. esq. Executors of - - -	4	4	0
Murray, Mrs. Albemarle street - -	0	15	0
M. per Rev. Mr. Gaye - - - - -	0	10	0
Nankivell, H. E. esq. <i>Resident Medical Officer</i>	1	1	0
Nasmyth, A. esq. George street, Hanover sq.	2	0	0
Neeld, J. esq. Grosvenor square - -	1	0	0
Nicholl, Mrs. M. per Charles Hawkins, esq.	0	10	0
Osborne, Mr. 52, Haymarket - - -	0	5	0

	£.	s.	d.
Parishioner, A - - - - -	0	10	0
Patient, A, of Honorary Secretary - -	1	1	0
Phillips, Miss, George street, Hanover square	0	5	0
Pike, J. esq. 26, Old Burlington street	1	1	0
Ping, Mr. Carnaby street - - - - -	0	5	0
Pratt, Mr. Great Pulteney street - - -	0	5	0
Pugh, Mr. Regent street - - - - -	0	5	0
Pugh, Mrs. ditto - - - - -	0	5	0
Pugh, Mr. ditto - - - - -	0	5	0
Purchas, Col., 9, Argyll street - - -	1	1	0
Pusey, Lady L. Grosvenor square - - -	2	2	0
Radnor, the Earl of - - - - -	5	0	0
Raven, Miss, Hampstead - - - - -	0	5	0
Ravey, Mr. 4, Conduit street - - - -	1	1	0
Reynolds, J. esq. 131, Piccadilly - - -	1	1	0
Reynolds, Mrs. Hampstead - - - - -	0	5	0
Rice, the Hon. Miss - - - - -	1	0	0
Rich, H. esq. 47, Mount street - - - -	1	1	0
Robertson, Miss, 17, Argyll street - - -	1	1	0
Rose, Mr. 352, Oxford street - - - - -	0	10	0
Sayer, C. esq. Old Cavendish street - -	1	1	0
Stuart, Lord Dudley Coutts, 16, Wilton crescent	1	1	0
Salisbury, Dean of, 7, Saville row - - -	1	1	0
Savory, Mrs. J. Bond street - - - - -	1	1	0
Sawtell, Mrs. Hampstead - - - - -	0	5	0
S. A. M. per Mrs. Fish - - - - -	0	5	0
Scoles, J. T. esq. 11, Argyll place - - -	0	5	0
Seguin, Mrs. Curzon street - - - - -	0	10	0
Shipley, Mr. 181, Regent street - - - -	0	5	0
Simson, Mr. 15, Cork street - - - - -	0	10	0
Slater, Mrs. Sackville street - - - - -	0	5	0
Smart, Mrs. 10, Tichborne street - - -	0	5	0
Smith, Mrs. J. Hampstead - - - - -	1	1	0
Smith, G. F. esq. 15, Golden square - -	1	0	0
Smith, Mr. J. M. 137, New Bond street -	0	5	0
Smith, Miss C. Osnaburgh street - - -	0	5	0
Sotheby, the Misses, Portugal street - -	1	1	0
Spottiswoode, Miss R. Carlton house terrace	1	1	0
Spranger, Rev. Dr. Green street - - -	1	1	0
Spratt, Mr. Brook street - - - - -	0	5	0

	£.	s.	d.	
St. Leger, A. esq. 10, Berkeley square	-	1	0	0
Stuart, Mr. Great Marlborough street	-	0	5	0
Sturt, Mr. Secretary to Oriental Club	-	0	5	0
Sundry Subscriptions per Rev. J. G. Ward	4	5	0	
Tait, Miss, Jermyn street	-	1	0	0
Ditto ditto	-	1	1	0
Taprell, Mr. S. 4, Clarendon pl. Maida hill	0	10	0	
Tatum, T. esq. George street, Hanover square	0	10	6	
Taylor, Mr. 2, Tyler's court	-	0	5	0
Thompson, Mr. 22, Brewer street	-	0	5	0
Thompson, Miss, 18, Sackville street	-	1	0	0
Tonge, G. esq. Tavistock square	-	1	1	0
Toynbee, Miss, Wainfleet	-	1	1	0
Toynbee, Edward, esq. Hampstead	-	1	1	0
Toynbee, Mrs. Spalding	-	1	1	0
Toynbee, H. esq. 12, Argyll place	-	1	1	0
Toynbee, Joseph, esq. 12, Argyll place, (Honorary Secretary)	-	1	1	0
Turner, Mr. New Bond street	-	0	5	0
Turner, Miss, ditto	-	0	5	0
Turner, Col. Argyll street	-	1	1	0
Turner, Miss, Argyll street	-	0	5	0
Upton, Hon. Col. G. Berkeley square	-	1	1	0
Worsley, Lord, 17, Arlington street	-	3	3	0
Ward, R. Plumer, esq. Upper Grosvenor st.	1	1	0	
Warren, Mr. 1, Regent street	-	1	1	0
Waugh, Mr. G. Regent street	-	1	1	0
Weyland, J. esq. Charles street	-	3	3	0
Willis, Mrs. Grosvenor street	-	0	5	0
Wilson, J. esq. 4, Jeffries square	-	5	0	0
Ditto	-	1	0	0
Wilson, J. esq.	-	0	10	0
Wood, Mr. 132, New Bond street	-	0	10	0
Wood, Miss N. A., ditto	-	0	5	0
Woods, Mr. Brook street	-	0	5	0
Wrightson, W. B. esq. Upper Brook street	-	1	0	0
Yool, Mrs. Conduit street	-	1	1	0

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LONDON:
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7

SERVICES

AT THE

ORDINATION OF MR J. CAMPBELL,

AS MISSIONARY TO GOSHEN, JAMAICA,

IN ROSE STREET CHURCH, ON THE EVENING OF TUESDAY,
THE 29TH SEPTEMBER, 1846:

CONSISTING OF

A SERMON,

BY THE REV. ANDREW SOMERVILLE,

THE SYNOD'S MISSIONARY AGENT;

AND

ADDRESSES,

BY THE REV. WILLIAM JAMESON,

MISSIONARY TO OLD CALABAR.

TO WHICH IS ADDED, THE

LAST SERMON PREACHED BY MR JAMESON,

IN ROSE STREET CHURCH, BEFORE LEAVING FOR AFRICA ;

PREFACE BY THE REV. DR ROBSON, GLASGOW;

AND A PRELIMINARY STATEMENT.

EDINBURGH :

GRANT & TAYLOR, ALBANY STREET.

MDCCCXLVI.

Printed by GRANT & TAYLOR, Albany Street, Edinburgh.

PREFACE.

IN his Introductory Essay to 'Doddridge's Rise and Progress,' Foster remarks that 'there are more ways to derive instruction from books, than the direct and chief one, of applying the attention to what they contain. Things connected with them, by natural or casual association, will sometimes suggest themselves to a reflective and imaginative reader, and divert him into secondary trains of ideas. In these the mind may, indeed, float along in perfect indolence, and acquire no good ; but a serious disposition might regulate them to a profitable result.' The principle stated in the above extract is peculiarly applicable to the present unpretending publication. The collateral trains of thought which it is fitted to suggest are deeply interesting, and, by the divine blessing, may be eminently useful.

If we glance at the Preliminary Statement, we find a congregation suffering under heavy trial in the severe and continued affliction of that pastor, through whose active and untiring devotedness they had been trained to enlarged benevolent enterprise,—a congregation compelled to incur the expense of supporting an additional minister for the purposes of their own edification,—yet

planning and undertaking extended schemes of usefulness. So far from seeking, in the trying circumstances in which they have been placed, a reason for relinquishing or even diminishing their efforts for the spread of the gospel, they improve the discipline of their Father in heaven, by determining to double their contributions for the advancement of his glory. Instead of resting contented with one representative in the heathen world, they now resolve to have two. They thus show that they are 'not despising the chastening of the Lord, nor *fainting* when they are rebuked of him.' They are 'devising liberal things, and by liberal things they shall stand.' Seeking to bless others, they shall themselves be blessed. Such an example of profiting under the stroke of the divine hand, and of educing from it motives to increasing holy energy and self-sacrifice in the cause of Christ held up before our churches, is surely calculated to exert a most powerful and salutary influence. May that influence be widely diffused by the extensive circulation and prayerful perusal of this small but most valuable publication !

If we pass from the Preliminary Statement to the first Discourse, we find that it is the worthy production of one who, in obedience to the call of the church, lately entered on the duties of its Missionary Secretary. Relinquishing the pastorate of a congregation devotedly attached to him, and among whom he had laboured assiduously and acceptably for many years, he stepped into the wider sphere of usefulness which God in his providence opened to him, and brought all the energies of his powerful, well-disciplined, and sanctified mind to bear on the important demands of his new vocation.

The time had come when such an agency was indispensable to the efficient working of our home and foreign missions, and the Head of the church directed us to the man who, amid the avocations of a comparatively small ministerial charge, had been acquiring the experience, accumulating the mental stores, and nursing the spirit of burning, holy zeal, which have been called into more extensive and influential exercise by the new position in which he has been placed. That his 'labours abundant' have contributed greatly to the diffusion throughout the church of fresh interest and increasing liberality in the cause of the Redeemer, no one will doubt. Had he done nothing more than issue the Monthly Missionary Record, which is poured in tens of thousands over our own and other lands, he would have accomplished a work entitling him to the gratitude of all the friends of Christ. But when we take into account the vast amount of unseen and well-directed effort which he expends on the advancement of the schemes in which we are embarked,—the numerous discourses and addresses—all mightily tending to the awakening and invigorating of the missionary spirit—which he has delivered, and of which that before us is one,—the deep-toned piety and self-consecration which breathe in all his deportment, and guide and sustain him amid his multiplied and onerous duties, we have reason to bless God for having raised up so efficient an instrument in his cause, to admire the leadings of his wise Providence in placing him where he now is, and to pray that his life and health may be long preserved to the church of which he is an ornament.

Next, we come to the Addresses and Discourse by Mr

Jameson. To me, how numerous and interesting are the associations connected with that name ! Acquainted with him in childhood while yet under the paternal roof, where he beheld so bright an example of godly simplicity, exalted genius, parental affection, and ministerial fidelity,—brought into frequent and intimate fellowship with him when, farther on in life, we were pursuing our theological studies under the venerated Dr Dick,—meeting with him on the scene of his labours as a city missionary in Perth,—taking part in the services of that memorable evening when he was designated as a herald of the Cross to the ignorant and degraded negro population of Jamaica,—following him after a lapse of years to the distant island whither he had gone, beholding there what he had accomplished, having the privilege of preaching at the opening of the church, which, amid many discouragements, he had succeeded in rearing for the worship of God, and of conducting with him the services of the first communion in it,—meeting him again in this country, and again taking part in his designation to Old Calabar, and the designation of his excellent successor to Goshen,—listening with interest and delight while he occupied my pulpit and preached his last sermon in Scotland before proceeding to join our honoured Waddell and his associates in the new field of missionary enterprise, of which, in the name of the Lord, they have taken possession,—I feel as if there were sacred links uniting us which shall never be severed, and I humbly trust that the friendship which has been nurtured and strengthened by such intercourse will be perpetuated in heaven.

As a missionary of our church, how deserving is he

of affectionate and prayerful interest! Characterised by piety unfeigned—by simplicity and humility of deportment—by exalted and generous principles—by undaunted moral courage springing from unwavering trust in God, and an earnest desire to *know*, that he may *do*, his will,—and above all, by a soul-consuming zeal for advancing the Redeemer's glory in the salvation of the perishing and the lost,—he goes forth, after ten years of unremitting and exhausting service under the heat of a tropical sun, to a country altogether heathen—amid their tears and lamentations, tears himself from the negro flock he had gathered around him, and among whom he might have peacefully and usefully 'finished his course'—braces himself for encountering new perils and conflicting with new difficulties—and in the spirit of meek, prayerful, confiding devotedness, 'not counting his life dear unto him,' cheerfully surrenders himself to this new enterprise,—and all because he believes that God has called him away to the work, and has said unto him, 'Go up and possess the land.' 'This is the victory that overcometh the world, even *his* faith.'

With what weight should the statements of such a man fall on our churches! How deeply ought they to be pondered! To what searching of heart, and humiliation of spirit, and renewed and more vigorous effort, should they excite! He has left all for Christ. What are we doing? How are we responding to the claims which originate in our privileges, our responsibilities, and the wants and woes of a perishing world? 'Wilt thou not revive us, O Lord? Revive thy work in the midst of the years, in the midst of the years make known, and in wrath remember mercy.'

I feel, however, that I must not protract these prefatory remarks. Of the discourses themselves I have not spoken. They are worthy of the men, and worthy of the occasion. Most earnestly do I pray that they may be widely circulated, and their heart-stirring statements devoutly perused ; and then, in the 'direct and chief way' of deriving instruction from books to which Foster refers, as well as 'by natural and casual association,' will this little volume be rendered instrumental in accomplishing an amount of good which 'the day will declare.'

I have only to add, by way of apology, that I have penned these few sentences at the request of friends in Rose Street Congregation. I yielded, perhaps, the more readily to the request, that I feel it a high honour to have my name connected with the names of the authors—with the interesting occurrences which gave rise to their productions—and especially with the cause to which they and their labours are consecrated.

JOHN ROBSON.

GLASGOW, *Oct. 21, 1846.*

PRELIMINARY STATEMENT.

THE discourses and addresses contained in the following pages were delivered in circumstances of no ordinary importance to the parties addressed. They were consequently listened to with marked attention ; and they are now published, in the belief, that those who heard the living voice proclaim the important truths here stated, will rejoice to have them again brought before them in a more permanent form ; and with the hope that the beneficial influence of these truths may thus be more widely diffused throughout the churches.

It is about ten years since the Missionary Society, in connection with the United Secession Congregation, Rose Street, Edinburgh, with the concurrence and approbation of the Synod of the Secession Church, sent out the Rev. William Jameson as their first Missionary to Goshen, in the Island of Jamaica. During this lengthened period their intercourse with him has been most interesting and delightful ; and nothing has ever occurred on either side to occasion unpleasant feelings, or to disturb the harmony of their co-operation in the work of the Lord. Mr Jameson's testimony, as to the

way in which the Missionary Society at home have performed their engagements to him, will be found in the following pages ; and we are sure that the members of that Society would not be slow to declare, if called upon so to do, 'how holily, and justly, and unblameably he has behaved himself among them that believe' both at home and in Goshen ; and how 'he has served the Lord with all humility of mind, and with many tears, keeping back nothing that was profitable, but teaching publicly and from house to house.' They have, indeed, given this testimony in the most decided manner possible, by their unwillingness to give up their connection with him as their Missionary, and by their resolution (which is all but finally adopted) notwithstanding the peculiar circumstances in which the congregation are placed by the protracted illness of their beloved pastor, not only to maintain the mission in Goshen as in former years, but also to support Mr Jameson as their own agent in the interesting mission to Old Calabar, on the western coast of Africa.

As the result of Mr Jameson's zealous and prudent exertions at Goshen, a church has been formed in that place, consisting of one hundred and forty-five members, with an efficient band of elders and managers, besides a numerous body of adherents and a flourishing school. In the midst of this flock Mr Jameson was peacefully pursuing his labours, with evident tokens of the divine blessing, when, in compliance with a request which the Synod's Board of Missions had addressed to the Jamaica Missionary Presbytery to elect one of their number to aid Mr Waddell in Africa, he was unanimously chosen by the brethren to this important service. 'Not counting even

his life dear unto himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus,' he at once signified his readiness to obey this call, provided that the consent of the Society by which he had been sent to Jamaica should be obtained, and a suitable person found to succeed him in the work at Goshen. The Society, believing that 'the thing proceeded from the Lord,' could not attempt to hinder him in his way, but cheerfully signified their consent, and began to look out for a properly qualified person to succeed him at Goshen. Such a person they at length found in Mr John Campbell, who was unanimously elected to this office by the Society; and as Mr Jameson had in the meantime returned to this country, he was requested by the Presbytery of Edinburgh to take part in the services by which his successor was set apart to the work of the ministry, on the evening of Tuesday, the 29th September; whilst the Rev. Andrew Somerville, the missionary agent of the Secession Church, was appointed to preach the ordination sermon. On the following Sabbath the two Missionaries of the Society occupied the pulpit of Rose Street Church—Mr Campbell preaching in the afternoon, and Mr Jameson in the forenoon and evening. As the latter of these sermons was also the last which Mr Jameson preached in Rose Street, before leaving for Africa, it has been appended to the addresses delivered at the ordination of his successor in the Jamaica Mission, as an additional memorial to the Society of this absent Missionary, and also of the duties which they are bound to perform on his behalf.

In the whole of these services the numerous audiences manifested the deepest interest; and it is hoped that,

through the blessing of the great Head of the Church, the fruits of them may hereafter appear in the increasing unity and love, liberality and zeal, of the Missionary Society of Rose Street. Let each reader of the following pages earnestly pray, that the Lord may bless all the churches in our land with purity, and peace, and joy ;— that ‘ God may be merciful unto us, and bless us ; and cause his face to shine upon us. That his way may be known upon earth, his saving health among all nations. Let the people praise thee, O God ; let all the people praise thee.’

2.

EDINBURGH, *Oct.* 20, 1846.

DISCOURSE.

CALL OF THE HOLY GHOST TO MISSIONARY SERVICE.

BY THE REV. ANDREW SOMERVILLE.

‘As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.’—Acts xiii. 2.

THE commission which our Lord gave to his eleven disciples was in these words,—‘Go ye into all the world, and preach the gospel to every creature.’ The terms of this commission are full and explicit, and contain an injunction and a warrant to visit all parts of the earth, and to preach the gospel to every one of its inhabitants. But the Jews had been so long accustomed to regard themselves as a peculiar people—to claim as exclusively theirs the privileges of salvation, that they were very reluctant to believe that the blessings of the gospel were to be extended to the Gentiles, much less that these Gentiles should be placed on an equality with the seed of Abraham. The special teaching of the Holy Spirit was requisite to convince even the apostles of this great truth. They began at Jerusalem, preaching peace through Jesus Christ, and as they widened the circle of their operations, they addressed the Word to the Jews only. It required a supernatural vision to induce Peter to preach the gospel to Cornelius, a devout Roman soldier, and his assembled friends, and the visible descent of the Holy Ghost upon his believing hearers, to embolden him to admit them into the Christian

Church by administering the rite of baptism. And when Peter was blamed for thus holding intercourse with those that were uncircumcised, he pleaded in defence of his conduct, the vision which he saw at Joppa, and the descent of the Holy Ghost, saying, 'Forasmuch then as God gave them the like gift as he did unto us, what was I that I could withstand God.' And when his accusers heard these things, it is said, 'they held their peace and glorified God,' and added with evident surprise and wonder, 'Then hath God also to the Gentiles granted repentance unto life.'

It is on the same ground—the strong prejudices of the Jews—that the sending forth of Barnabas and Paul, the first special mission to the Gentiles, is, in the words before us, said to be the result of the command of the Holy Ghost. These good-men, with all their ardour and zeal, did not venture to offend the feelings of their Jewish brethren, by publishing among the idolatrous Gentiles the glad tidings of salvation, till they were called to this service by a divine voice. But when this occurred, who could blame them? Who would dare to affirm that they had run unsent, or that they did an act which was displeasing to God? This event, then, is important as marking the time when the law went forth of Zion, and the Word of the Lord from Jerusalem; when it was practically shewn that the middle wall of partition was in reality broken down, and when the mercy, long predicted, was actually proclaimed to the Gentile nations. It is important also on another account, as being the first example of ordination and mission by an associated church, and thus as serving for a model and rule in all succeeding times. Our Lord ordained and sent forth his apostles; but the rulers of the church at Antioch are here directed to designate and depute two of their number; and thus we are taught that the Church has authority to appoint persons to carry on the work of the gospel ministry, and to send forth successive bands till the

whole world shall be evangelized. This passage contains all the elements that constitute right ordination and mission. The Holy Ghost must select the men, direct the office-bearers, and confirm the transaction. It is when he calls, influences, and approves, that the mission is truly of God. Hence the special need at such a time as this for united and fervent prayer, that the Holy Spirit would choose and qualify the agent set apart—guide the associated servants of the Lord in all their exercises, and take as his own, and go forth with, the person or persons that may be deputed to preach the gospel. Considering, then, the transaction described in the words before us, as both the warrant which authorises ordination and mission, and the pattern after which we are to copy, let us, in reliance upon divine aid, call your attention to the five following topics—obviously stated in the text—the Place, the Occasion, the Speaker, the Men, and the Work.

I. The place was Antioch, a town in Syria. This celebrated city lay several hundred miles to the north of Jerusalem. It was the capital of the empire which the Syrian kings of the Macedonian race founded, and was the place where the Roman governors of the eastern provinces resided. It was a city of great wealth, importance, and splendour, ranking in dignity and power as the third in the Roman provinces. It was particularly esteemed by the Jews, who enjoyed, by the favour of the Grecian princes, the right of citizenship in it, or equal immunities with the Greeks and Macedonians. It was thus one of the most flourishing, opulent, and honoured of the heathen cities.

But the peculiar interest which we attach to Antioch is derived from another circumstance. It was the first Gentile city in which a Christian church was formed. It was the first station which the gospel erected beyond the limits of Judea—the first post which the followers

of Christ occupied in the wide field of the heathen world, and it was thus an earnest and a pledge that all nations shall yet be possessed by Christ. The preceding chapters inform us that certain preachers of the Word, driven from Jerusalem by the persecution that arose about Stephen, travelled into the surrounding countries, and came in the course of their journey to Antioch. These persons offered salvation, however, to the Jews only. But there were among them some that were natives of Cyprus and Cyrene, a place in Africa, whose prejudices were not so strong, and whose minds the gospel had more fully opened, who ventured to address the Grecians, or more properly the Greeks, the native population of Antioch. We are aware, indeed, that there is a difference of opinion with regard to the class of persons called Grecians,—that it has been disputed whether these were Hellenistic Jews—that is, Jews born in foreign parts, and who spoke the Greek language; or Syrian Greeks; persons who were Gentiles by birth, and who were favourable to the Jewish mode of worship. That the latter is the class meant, seems to us manifest from two circumstances. The first is the declared contrast between the conduct of the two bodies of preachers. One party ‘preached the word to none but unto the Jews only,’ but these men of Cyprus and Cyrene ‘spake unto the Grecians, preaching the Lord Jesus.’ You strip this antithesis of all signification, if you say that these Grecians were also Jews. The second is the time when this occurred. It was after the conversion of Cornelius and his friends, when it had been shown that it was the Lord’s will, that salvation through Christ should be offered to others besides the Jews; and these preachers, some of them from Africa, were the first to avail themselves of this enlarged commission, and to preach the gospel to the heathen natives of Asia. And we might add, in confirmation of this view, the signal mark of approbation which the Lord gave to this attempt; ‘and

the hand of the Lord,' it is said, 'was with them, and a great number believed, and turned to the Lord.' It was, as it were, the Pentecost of the Gentile world. The Holy Ghost had waited, we might say, almost with impatience, for the preaching of the gospel to the Gentiles, and when Peter presented it to them in the house of Cornelius, he fell down spontaneously upon them, and converted the whole assembly; and here again, when the gospel is held forth to the Gentiles in Antioch, the hand of the Lord is displayed, and a great number believes. Here then is a church composed of converted Jews and Gentiles, a true specimen of the New Testament church. Here is a spiritual society, where, in point of privilege, all are alike. Oh, it was with beautiful significance that these converts laid aside the name of Jew and Greek, and took the catholic appellation of Christians; for it was here—in this very Antioch—that the believers were first called by this blessed and honoured name.

Fasten your attention, then, upon these most interesting circumstances. This was a heathen city, situated far beyond the boundaries of Judea, the seat of the Mosaic worship. Here the first Christian church is formed in the Gentile world. It is made up equally of Jews and Gentiles. They lay aside their old names and distinctions, and call themselves Christians, being all one in Christ Jesus. It is from this church thus planted and formed, that the first mission to the Gentile nations emanates; that the messengers of mercy go forth, whose voice shall yet reach unto the ends of the earth.

II. The occasion was the highly spiritual and prosperous state of this Church. There were in the church at Antioch, certain prophets and teachers, some of whose names are specified; and it was while they ministered to the Lord, and fasted, that the command of the Holy Ghost was given to send forth a mission to the Gentiles. 'As they ministered to the Lord and fasted, the Holy

Ghost said, Separate me Barnabas and Saul, for the work to which I have called them.' This was a period among the ministers of that church of active labour, of intense spiritual desire, and of fervent prayer. It was a season of active labour ; for it is said, they ministered to the Lord, assiduously performing all the duties connected with the public worship of the church. They preached the Word with great earnestness, and sought to convert sinners, and to build up in holiness those that had believed. It was a time also of intense spiritual desire, and of abounding prayer ; for they added fasting to their zealous ministrations. What induced them to do this ? Was it a view of their manifold sins, and deep unworthiness ? Was it the greatness and the difficulty of the work in which they were engaged, and their felt unfitness for it ? No doubt these things tended to humble them before God, and to cause them to cry for grace and help. The more earnest that men are in the Divine service, they will just see and feel additional reasons for increased humility and prayer. But there seems to have been something else than this in the peculiar exercises of these good men. There is a panting after something better and nobler than that which they have attained. They have tasted that the Lord is gracious, they have drunk into the sweet spirit of the gospel, and they would possess more of Divine love and grace—would be more like Christ, more able for his service, and more useful in his work. Hence it is that they humble themselves before him, and entreat his blessing and aid. They labour and they pray, and they pray and they labour. They work energetically, and they go to God and seek more strength ; and they return to their work, and do it still better, and they again go back to God for more grace. But there is something even beyond all this. It is manifest, we think, that they are contemplating a wider field of usefulness, that they are yearning in holy sympathy over the perishing heathen nations, that they

are meditating a mission to them, and that they are imploring the Lord to open up their way. Their views are enlarged, their feelings fill their hearts to overflowing, and their excited energies are just about to burst the limits within which they have been moving. All this seems to us perfectly obvious from the fact that the Holy Ghost does not mention the work, nor does he give any directions about the course that Barnabas and Saul were to follow. They were just thinking, and feeling, and praying about these things, and it was while they were thus occupied, that in answer to their supplications, the Divine Spirit gave the command, and they joyfully obeyed it, laying their hands on Barnabas and Saul, and sending them forth to the work.

Oh, does not this fact shew us that the source of all successful missionary enterprise is the prosperous state of godliness among ministers and people. Languid ministers, proud and prayerless members, will care little for missions. These persons have got nothing from heaven, and they cannot impart to others what they themselves do not possess. Such a church is like a mass of floating ice, cold in itself, benumbing all around it, and melting and disappearing as it does so. But an active and devoted ministry, an humble, desiring, and praying people, must make a missionary church. They ask and they get; and all spiritual gifts are in their nature practically benevolent. The faithful servant lays out his talents to use. The love of Christ shed abroad in the heart, prompts to benevolent exertion; the felt worth of souls awakens cordial sympathy for the perishing, and leads to strenuous efforts for their salvation; complete dedication of ourselves and our substance to Christ, a right sense of our obligations to rich and free grace, and a just conception of the noble and self-rewarding character of the work of Christ, make men labour for the spread of the gospel, and for the extension of the Redeemer's kingdom. Fill the soul with spiritual

gifts, and the man must seek the good of others. This is a universal law. The tree grows, and as it does so, it extends its roots, and expands its branches. The fountain becomes full, and it sends forth its fertilizing stream. The clouds are charged with water, and they pour forth rain. Commerce prospers; and when it does so, it multiplies its operations, and enlarges its aims, till it comes to embrace all lands. It is so also with genuine Christians. They are the lights and the benefactors of the world; and if they obtain grace to act up to their true character, they must let their light shine around them, and do good to all men as they have opportunity. Flourishing piety in the church, then, is the fountain of missions. It produces willing and qualified agents, it provides ample funds, and it gives energy to all our operations. It brings down the Holy Ghost, and it enlarges the church. The waiting people cry, 'God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known upon earth, and thy saving health among all nations;' and the voice from the throne replies, 'I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon.'

III. The Speaker was the Holy Ghost. The Holy Ghost said, obviously by the mouth of one of the prophets, Separate me Barnabas and Saul. We need scarcely advert to the distinct evidence which these words furnish of the personality of the Holy Spirit. He speaks, he calls the work of spreading the gospel his work, and he claims the services of Barnabas and Saul as his own. How interesting is the thought, that it was the Holy Ghost who made this demand. He is a divine, creative, omnipotent, and all-gracious agent. It was he that formed and beautified our world, that spread

out and garnished the heavens, and that inspired man with understanding. It is he that revives the dormant energies of the earth—that imparts to the soil in spring its vegetative power, that carries on the operations of Providence, and executes the counsels of the Most High. This is that Spirit whom, in his gracious character, the Saviour held out to his disciples as the promise of the Father—who was to grant them power and fitness for their work—who was to dwell in the Church—and secure to all her interests safety and success. This Spirit descended on the day of Pentecost—took under his special charge the administration of the gospel—and began to accomplish the great designs for which Christ died. Full of light, life, power, grace and love, he has come to the church in Antioch, the first station among the Gentiles; he is just about to move on the dark face of the heathen world, and form out of it the new and spiritual creation; and he says, separate me Barnabas and Saul for the work to which I have called them. I am going forth to renovate the nations; I need their services, as fellow-workers with me, and I will fit them for their labours. Oh, encouraging reflection! the Holy Ghost presides over missions. He calls men to them—he goes forth with them—and he grants them success. Who shall stand back when he summons? He can open the shut mind, raise the spiritually dead, change the rebellious will, and make the wicked and the stubborn the pure and obedient children of God. He is the Spirit of Christ, prepared to pour out on the blinded and destitute nations the treasures of the new covenant; and he says to the Church, Hasten to set apart for me men who shall carry these blessings far hence unto the Gentiles.

IV. The men selected, are Barnabas and Paul, the best, the ablest, the most devoted and experienced men in the church of Antioch. They are men of great talent, learning, zeal, piety, and benevolence. Barnabas was a

Levite, a native of the island of Cyprus ; and as he possessed a considerable estate, it is likely that he had got an education of the highest kind. We know that from love to Christ and the brethren, he sold his property, and laid the price at the Apostles' feet, preferring the service of Christ to all the wealth and honours of the world. He was highly esteemed by the apostles and brethren of Jerusalem, being 'a good man, full of faith and of the Holy Ghost ;' and was chosen by them as their deputy to visit the church of Antioch, and further the good work begun there. And we all know that Paul was a man of singular learning, energy, and devotedness. Even while a youth, and in his unconverted state, he occupied a high place in the estimation of the Jews, and was entrusted by them with great executive power and authority. In point of natural and acquired endowments, he had no equal among his countrymen. These men have also been already tried in the work of Christ. Barnabas has gained an exalted reputation even in Jerusalem, where the apostles were teaching ; and Paul has been preaching the gospel in Arabia, at Damascus, in Jerusalem, and at Tarsus. These two men have also, for upwards of a year, laboured together in Antioch. They are therefore, in all respects, the best and the most distinguished men in this church. And yet these are the persons whom the Holy Ghost asks for his service. Why so ? Was it to teach the church in all succeeding times, that the men of rarest attainments—the most honoured and successful labourers—should be sent to the mission field ? Doubtless it was so. The missionary enterprise is great, difficult, and responsible. Compared with it, all other kinds of labour are nothing. What, for instance, is the task of national government and statesmanship—the execution of human laws, or the inculcation of philosophy and science—when put in comparison with the development among the Gentiles of the manifold wisdom of God, and the training of im-

mortal men for the scenes and services of heaven? And mark the language which the Holy Spirit employs—Separate for me. They are to give up all other engagements and pursuits—all honours, relationships, and expectations—to be consecrated wholly to the Holy Ghost, and to look to him entirely for guidance, enjoyment, and reward. They are to be the property of the Holy Ghost—to follow his will, depend upon his influence, do his work, and promote his glory. They are to be surrendered to him—that he may move in them, control them, and use them to accomplish his great and gracious designs. Oh, what an honour is this!—the assistants and the servants of the Holy Ghost, the Spirit of glory and of God.

V. The work to which the Spirit called them. But how shall we speak of this work. Seen from this point, it is wide and glorious beyond all conception. What a view lay before the mind of the Omniscient Spirit, when, looking on the heathen nations, and forward through all succeeding ages, he uttered these words. Was it the mere work of preaching the gospel in the island of Cyprus, in a few of the cities of Asia Minor, and then of returning to Antioch? This was a part of it—in itself a new and a great work. Never before had the heralds of mercy traversed these lands, proclaiming pardon and life through the divine Saviour. But this was only the beginning of the work. Paul especially must take a wider and yet a wider range, visiting city after city, and kingdom after kingdom, preaching the gospel in Greece, Italy, Spain, and many portions of Europe and Asia. He must labour on, impelled and sustained by celestial influence, till he finish his course and complete the work given him to do. But that is the fulfilment of his part of the work only—it is not the completion of the work of which the Holy Ghost speaks. What, then, is this work? To see this, look at the time when the words were spoken. The Saviour has died,

and by his death purchased the full blessings of salvation. These are destined for all nations and all ages. Jesus has been glorified—has sat down on the divine throne—where he is to reign, till the dispensation of grace be concluded, and till every part of the divine will with regard to the salvation of men be accomplished. The Spirit has come down to do all this—to administer the gospel, and to confer upon men of all lands the blessings of the confirmed covenant of grace. What, then, is the work? It is to preach the gospel to all nations—to offer the blessings of heaven's love and mercy to all men without exception; it is to instruct and labour to convert and save all tribes; it is to drive away Satan, sin, superstition, and misery from our world, and to bring guilty and perishing men to Christ for pardon and sanctification, and to make them meet for the mansions of celestial glory. It is a work which, in its nature, is spiritual and saving—which, in its extent, contemplates the spiritual good of men of every clime and country—and which, in its duration, is to reach down to the close of our world's history. This is the work of the Holy Ghost; wide as our world, lasting as time, and in its issues filling heaven with happy inhabitants and eternity with songs of praise. Oh, what a host of gifted labourers has the Holy Spirit already employed in this work: the apostles, evangelists, pastors, teachers, martyrs and reformers of former ages, and the ministers and missionaries of the present time. Called and qualified by the Holy Ghost, these great men have done much; but the work is only but as it were begun. The Spirit is not weary—his energy is not exhausted—his full resources have yet to be displayed. His voice still cries, Separate men—fit men to preach among the Gentiles the unsearchable riches of Christ. Yes, the work shall go on. The Spirit will fashion agents for it, and will not give up working till the new creation shall be completed, and till Jehovah, looking down from his

throne, shall pronounce it very good, and rest in the everlasting contemplation of its perfect beauty and excellence.

This subject is rich in practical instruction ; but your time does not permit me to expand the encouraging thoughts which it suggests. Antioch was the first post in the Gentile world which the gospel occupied. The word of the Lord did not stop there. It was diffused all around—a fact which shews that every church should be a missionary church. It is in this way that the world is to be subdued to Christ. A new mission erected in a heathen land, is not merely an extension of the Saviour's kingdom, but is, according to this view, a post which prepares the friends of Christ for making still further conquests. Field after field is thus to be won, till the triumphant standard of the Cross, borne onwards by ever increasing bands, shall be planted on the outskirts of our earth. The church of Jamaica is already sending out the gospel. Let us hope that Old Calabar will be a second Antioch, and that from it the word of the Lord will soon sound forth to the nations beyond it. Again, the mission was preceded by a high degree of spirituality in the church—a circumstance which proves that if we would prepare for energetic missionary service, we must foster personal, family, and congregational piety. Hearts glowing with grace are always liberal. And here let me say, that the friends of missions should rejoice in the efforts which this Presbytery and others in our body are making to revive and promote congregational religion. It is thus that we shall strengthen the missionary spirit. Still further, the Holy Ghost is calling for servants—asking the best men in the church—and who would not enter into the service of the Spirit of truth, love, and grace—the Divine Comforter? He does not now speak in an audible voice ; but he calls by his word and his providence. Look to Jamaica, to Canada, to Africa, to China, to the South Seas—look east, west,

north, and south—more workmen are wanted. The Spirit, with all his influences, is ready to go forth, and he waits only for agents. Oh, that our best and most experienced men would hear and obey his voice. Oh, that our congregations would willingly surrender their beloved pastors for this great work. Paul and Barnabas made no objections. It was enough for them that the Spirit, who had renewed and was sanctifying them, needed their services, and that he was to go forth with them. The Christians at Antioch made no objections; they did not seek to retain the services of their beloved instructors, when these were required for the destitute heathen.

May we not say that a better time is dawning on our Church, and that the scene of this evening fore-shows it? I refer to the circumstances in which the honoured brother, who is to follow me, stands. He has been tried, and found successful. He has gone, like Paul, through one circle of labour, and he is about to enter a wider. He has heard the call from Africa; and the people of Goshen and the members of this congregation have, notwithstanding their intense affection for him, given him up to the work of the Holy Ghost among the degraded inhabitants of Old Calabar. It may be thus also with the young brother whom we have assembled to set apart. After he has won for himself a good report by his labours among the emancipated negroes of the West Indies, and has had his heart enlarged by the grace of the Holy Ghost, he may appear again in this place following the steps of Waddell and of Jameson. Oh, this is apostolic practice; would that it were more frequently exemplified in the Church.

And now, thou Spirit of all grace, who hast taken under thy special care the administration of the gospel, and who callest the evangelization of the world thy work, we do not need to implore thee to come down, for thou already dwellest in the Church; but we beseech

thee to shed abroad thy richest and fullest influences—to guide thy assembled servants—to endow with thy choice gifts and graces him who is this evening to be set apart to thee, and to go forth with him to Jamaica. We beseech thee also to grant a still ampler measure of gifts to thy other tried and approved servant, and to go forth with him to Africa—and to make these and their fellow-labourers achieve a long series of gracious triumphs. And oh, benignant Spirit, we do entreat thee to arouse the churches to the duty of missionary enterprise, bring forth labourers, and spread them over the world, till men shall be doing thy work in every land, and till every creature on earth shall have heard peace preached through the blood of Jesus Christ.
Amen.

ADDRESS

TO

MR CAMPBELL AFTER HIS ORDINATION.

BY THE REV. WILLIAM JAMESON.

MY DEAR BROTHER,

THE work to which you have now been set apart by this Presbytery is that of preaching among the Gentiles the unsearchable riches of Christ—a work at once onerous and responsible, but at the same time in the highest degree honourable and glorious. The solemnities of this evening emphatically proclaim that henceforth you are no more your own, but Christ's; and while they testify of the approval of men to this your act of personal devotement, they afford no ambiguous testimony of the higher and better approval of God himself. While they call you to work, they point you to the reward. While they lead you to the field where difficulties and dangers and death may await you yet they give you a special claim to the sympathy and grace of Him who is a sun and a shield, and who will give grace and glory.

Not to consume time by indulging in general observations, I would at once lead you to the field where your future lot and labours are to be. That field is Jamaica—the land of wood and of water, as it was named in ancient times—an island basking on the bosom of the Caribbean sea—ever verdant by perennial spring, and clothed

throughout its wide-spreading valleys and to the summit of its loftiest mountains with evergreen and luxuriant foliage. On the north side of this lovely island, half-way perhaps between its eastern and western boundaries, and about nine miles from the sea shore, you have Goshen—a district fruitful, if not in flocks, yet in herds, as well as in sugar cane. Here a home is prepared for you—a flock waits and longs for you—and a machinery exists ready for immediate and full operation, of which I hope you will not only avail yourself, but which I fondly trust you will greatly enlarge and improve.

The people among whom you are to labour, it is necessary ever to remember, were, ten years ago, in gross darkness; and deeply degraded, besides, by the brutish immoralities of slavery. Their religion included indeed the sacred names of Father, Son, and Holy Ghost; but the notions which they entertained respecting the *operations* of this Triune Jehovah, and regarding that *worship* which they owed to him, were in the highest degree superstitious and absurd. The *dream*, the *Obeah*, and the *Myal*, the characteristic features of the superstitions of Western Africa, prevailed among them. Every man, both in his person and in his property, in his mind as well as in his body, was made the victim of his more expert, but cunning and avaricious neighbour. Few, very few could read: for, although many professed to be acquainted with this art, it turned out, on examination, that they knew not even the letters,—the amount of their attainment being nothing more than their ability to repeat the alphabet, and a verse or two of the sacred oracles, by rote.

This people, however, have been making progress. As it is impossible for light to shine into the midst of darkness without dispelling by degrees its melancholy gloom; so assuredly is it impossible for the oracles of God, with their light and life and salvation, to be faithfully taught, without scattering the thick clouds of ignorance,

and illuminating many souls with their cheering rays. Do not expect, however, dear brother, although I thus speak, that you will find the flock at Goshen equal, or nearly equal, in Christian attainment to the parent church in our own highly favoured land. When we refer to the progress which the mission church in Jamaica has made, we look to her *continuous advancement*, under the Divine Spirit, in knowledge and other religious attainments, in spite of many moral and physical difficulties. We are comparing the state of our people now, with the condition in which they were when we first found them, when we thus speak. The satisfaction and the joy and the thankfulness, which the state of the church in Jamaica causes to the servants of Christ there, arise not out of a comparison of ourselves with the parent church; but of ourselves with ourselves—of our past with our present condition; and from the assured confidence that He who hath begun a good work, will perform it until the day of Jesus Christ.

If the original state of the people, and if their present attainments, be such as I have described, you will not expect to find in your congregation, that vigorous intellectual power which enables a man to think and to act for himself,—that manly independence which, under God, secures a resistance to all that is evil, and a steadfast adherence to all that is good,—that well regulated *moral sense* which at all times avoids the very appearance of evil. On the contrary, you will expect to find among your people a dependence upon the judgment of those whom they esteem wiser than themselves, and of this you will be anxious to avail yourself for their good, and for God's glory. You will expect to find them often halting between two opinions—the one arising out of a selfish view of worldly interest, and the other out of the conviction of conscience; and you will be anxious not to lose a moment in flying to the relief and rescue of the party thus placed in peril. Much, dear brother—very much of the present safety and of the future pros-

perity of the church in Jamaica, depends, under the Divine blessing, upon the vigilance and activity and boldness, combined with the wisdom and prudence, of the ministers of the present generation. Do you then say, who is sufficient for these things? We reply, your sufficiency is of God. He who has called you to the work, will assuredly supply you with all that is needed to enable you to discharge its varied and important duties. The promise, which is appended to the commission of the missionary by the Great Head of the Church is, to you as well as to all others who faithfully serve him: 'Lo, I am with you always, even to the end of the world.'

I will now briefly touch upon some of those duties which will require your attention in the field to which you are going; and I would beg leave to offer a few hints as to the manner in which these should be discharged, so that they may be profitable to the people.

Preach the gospel of our Lord and Saviour Jesus Christ. Let the determination of the great apostle of the Gentiles be yours. What he said to the church at Corinth, say you to the church at Goshen: 'I determine to know nothing among you, save Jesus Christ and him crucified.' Here you present to every man the only efficacious remedy for the moral malady which afflicts our nature. In the cross of Christ you have light to the blind, life to the dead, purifying to the unclean, joy to the broken in heart, triumphant hope in death, and an anthem for the golden harps before the throne of God and of the Lamb for ever and ever. In this cross you have the most powerful illustrations of the *justice* as well as of the *mercy* of God—of the *certainty* and of the *righteousness* of *Jehovah's indignation and wrath* upon every one who obeys not the truth, but obeys unrighteousness. By the faithful preaching of this cross you bring salvation before all who hear you; so that believers are nourished, unbelievers are rendered without excuse, and you are yourself exonerated from the blood of all men.

Next to the cross of Christ, and in connection with it, I would urge that the *personality* of the *Holy Spirit*, together with the nature and efficacy of his saving *operations*, be made an essential part of your ministry. I have often been afraid lest an anxiety to make the people familiar with the varied departments of Christ's *mediatorial* work, should lead me inadvertently to dwell too slightly upon the all-important work of the Divine Spirit. Let it not be so, dear brother, in your ministry. In Goshen and in Calabar let the ever-blessed Spirit be glorified. Let us speak of him as God. Let us show forth the nature and efficacy of his saving grace. Let us represent him as the worker *in* us, and the fellow-worker *with* us ; the earnest of the promised inheritance, and the foretaste of its endless joys : for, without him there is no faith, without faith there is no holiness, and without holiness no man shall see God.

By thus glorifying the Spirit, we shall also glorify Christ, for we shall gather around him a numerous people mourning on account of sin, and adorned with humility—a people full of love and zeal, and abounding in every good work.

In your preparations for the pulpit, study simplicity of arrangement, and simplicity of style. What you have to do is to state truth, and to illustrate and enforce it, rather than by any process of reasoning to prove it. Do not take for granted that your sable hearers understand this word and that word—this abstract sentiment and that abstract sentiment—but rest assured that they do not ; and if it shall serve an important purpose to introduce into your discourse such a word or such a phrase, let it be explained.

Thus it is evident that discourses which are fitted to edify a missionary church require study,—particular, careful study,—as well as those which are intended for the edification of churches of higher attainment. In the composition of a discourse, the missionary must study

to keep out what the minister labours to put in. That which, in the hands of the latter, would be considered an ornament, would on the part of the former be in reality a defect. Make use, then, of the original languages of the Scriptures, for the purpose of reducing to their simple elements the compound terms which occur in the oracles of God; and you will find such an exercise not only highly instructive to the people, but truly interesting and beneficial to your own mind and heart.

Next in importance to the preaching of the gospel are the classes for religious instruction. These are divided into two parts—the Sabbath and the week-day classes. All are conducted in the catechetical manner. The necessity of this will soon appear evident to your mind, when you have an opportunity of examining the people upon what they remember of a continuous discourse. Then will you find how much the negro has suffered from the want of early training; and then will you be ready to say, with reference to your Sabbath's work, I have laboured in vain, and have spent my strength for nought, and in vain. But it is not so! God's word will not return to him void, but it will accomplish that which he pleases, and it will prosper in the thing whereunto it was sent. In your private classes resume the subjects of your Sabbath's discourse; examine, explain, and illustrate the truth therein stated, in a more simple, homely, and familiar manner than you felt yourself at liberty to do in the pulpit, and you will find that your labour will not be in vain in the Lord. I found it expedient to urge the attendance of the *members* of the church upon these classes, as well as that of the *candidates* and *catechumens*; and for this reason, that many of the members are unable to read, or read so imperfectly as to be unable to advance their own knowledge; and being thus left to themselves, their religious improvement would stop, and, as the negroes emphatically express it, they would return again into the wilderness.

Domiciliary visitation is another department of labour which will require your special attention. There is a great pressure from without, from a world lying in wickedness ; and this, alas ! too frequently brings grief and trouble into the sanctuary of God. It is therefore needful that the servants of Christ be ever on the outlook and on the alert—moving in the midst of their people, sitting in the midst of their families, warning, exhorting, and entreating them. In these visits pay particular attention to the young, and make pointed inquiries as to their steadiness, for dearly-bought experience has taught me that a word spoken in private and in season is above all value, and that prevention is more easily effected than cure. In your visitation, go not forth simply as a Presbyterian minister looking after his flock, but as a missionary of the cross carrying the glad tidings of life and salvation into the dwellings of the dead and perishing. In this course you will be well received by all ; every family, I believe, will bid you welcome, and they will listen with respect to the message which you bring. Many, however, will tell you that they go to this church and to the other church, while in point of fact they go to no church. Urge upon such that you come not to make them Presbyterians but Christians, and that, as there is room in God's house, you come to compel them to come in.

Watch over the prayer meetings in the different districts in the congregation. I need not take up your time by shewing how important such institutions are, when properly conducted, in mission-churches as well as at home. These meetings being usually held in the evening, I would not deem it advisable that you should expose yourself to the cold dews at night for the purpose of attending them ; yet much may be done by you, through the Session, to increase their interest and utility to the people.

I would likewise recommend to your care, the subscription-list of the congregation. The people have

been taught from the beginning of their way, that it is their duty, their privilege, and their glory, to honour the Lord with their substance. Much of the future stability of the church in Jamaica depends, under God, upon the people understanding this important statute, and upon their being trained to yield obedience to it in the spirit which is enjoined. It is a law, moreover, the enforcing of which requires, in a very particular manner, courage, and wisdom, and prudence. You will find, besides, that in the subscription-list you have a pulse by which you are able to judge of the spiritual state of your people; for I have not seldom observed that the falling away of an individual's subscription, preceded his public declension in a religious life; and that those who are conscientious in the discharge of this duty, are no less so in the discharge of every other. The elders and managers will guide you, and strengthen your hands in this, as well as in other departments of your work.

You will require to meet sometimes with the Session, for the purpose of investigating cases of scandal with a view to the discipline of the church. On such occasions you will find it necessary to take the lead, and by your more enlightened and judicious views to regulate the procedure of the Session. At the same time, you will obtain much information and assistance, in making up your mind as to the merits of the whole case, by giving full scope to the elders in investigating its different points, and by hearing each express his opinion. For the members of Session know much more of the manners and customs of the people than we do, and they often detect sin and suspicious circumstances, where to our eye nothing of the kind appears. Among the parties who are brought before the Session, while you meet with some who are broken-hearted penitents, you not unfrequently have to deal with others who are smarting under wounded pride and conscious disgrace, and who give vent to their feelings in a way not unnatural in

those who are as yet incapable of taking enlightened views of Christian truth. Such look upon the Session more in the light of a criminal court, than as an institution of mercy designed to convert a sinner from the error of his way, to save a soul from death, and to hide a multitude of sins. In dealing with such, firmness, as well as caution—reasoning, as well as solemn appeals to the heart—and a steadfast impartial adherence to the principles of truth and righteousness, are necessary.

The education of the young and rising generation will also require a portion of your time and attention. The school is the nursery of the church ; and you will find it to be of very considerable advantage to yourself, as well as to the cause, to make yourself acquainted with all the young people attending the school. You will also find it an efficient missionary instrument for carrying forward the instruction of such of the congregation as are unable to read. Urge such parties to cause their children statedly to read to them, and in the evenings to teach them the psalms and hymns and questions, which in the course of the day they have learned at school. Thus the child will become the instructor of his parents, and the man of grey hairs, as he bends down to the grave, will become the disciple of him who is but of yesterday.

Maintain a regular correspondence with the Society at home. The missionary ought ever to remember, that while his work is to go and make disciples of the nations lying in heathenism, he is also to supply the parent church, as statedly as possible, with such a narrative of facts as may, by the blessing of God, stir up and strengthen her graces. How can a church, at the distance of thousands of miles, be interested in a mission of which she may seldom, if ever, hear ? and how can she hear, unless those whom she sends forth as her substitutes to the work, supply her regularly with the narrative of their operations, and of their difficulties and trials and deliverances ?

On the field to which you are going, and in the dis-

charge of the duties to which I have thus briefly adverted, you will meet with much to try your patience and your forbearance. But I pray God that he may give to you, and that you may abound in, all the fruits of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance ; and that he may make you faithful, happy and successful in the work to which he has called you.

Now, dear brother, I feel that I have detained you too long, and that I have trespassed grievously upon the time and patience of the audience. My only apology is, that I feel the solemnity of my present circumstances. I am transferring into your hands the labour of many years—the child of my most anxious thoughts and of my most earnest prayers. With many tears and with a heavy heart, I have bidden Goshen farewell for ever. I have left behind me much, very much, that ever will be tenderly interesting and dear to my heart. There is the flock which I have been an humble instrument in gathering to the Saviour's fold. There, are many wanderers from this fold, for whom I have wept, with whom I have remonstrated, and in behalf of whom I have prayed and do pray ; but they are wanderers still—deluded, unhappy wanderers. There, also, are the graves of beloved dead, to whom, in this life, I was bound by the ties of strongest affection—to whom I preached the gospel of salvation, and whose souls, through this gospel, are now glorified, though their bodies sleep in the dust. All have I left, not out of a vain curiosity to visit new lands, or to behold new scenes ; nor, so far as I know my own heart, in obedience to any worldly influence ; but for the sake of that blessed Saviour, who bought me by his blood, called me by his grace, and who, I believe, is sending me in the way on which I am going. To that new sphere I betake myself the more joyfully, since I see you here ready to enter upon the one which I have left. Go on then, dear brother, and the Lord will be with you. Expect difficulties and trials ; but rest assured that you have

your encouragements, and that you will not want your joys also. You are sent out by a beloved people, to whose sympathy, to whose kindness, and to whose generous consideration, in every respect, during the last ten years, I am indebted to a far greater extent than I am able to describe. I know not how I can more fully express the sincere wish of my heart with regard to you, than in the utterance of a hope and a strong desire, that your intercourse with the Missionary Society in Rose Street may be as sweet, as improving, as hallowed, as mine has been. You go to a people who are longing for you, and who will hail with great joy your arrival among them. You go in the service of a great and a gracious Master, who says, 'Lo, I am with you always.' Go then, and fear not, and the God of grace go with you. We may never meet again on this field of activity and trial, after that parting which is now so near. But let us look forward to the rest which is provided for the people of God—to the blood-bought, the heavenly inheritance—where you and the flock in Goshen, which God may ransom and save through your instrumentality, shall meet with the flock from Calabar, which He shall redeem through the gospel which I may be enabled and honoured to preach. Then and there shall we dwell together in the progress of heaven's light and love—then and there shall we tell each other of all that the Lord hath wrought in us, and among us, and for us, and by us; and there in endless song shall we ascribe to Jehovah—to the Father who loved us—to the Son who bought us with his blood—and to the Holy Spirit our Divine Sanctifier—eternal glory and praise.

'Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the Sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.'

MR JAMESON'S

ADDRESS TO THE CONGREGATION.

DEAR FRIENDS,—The solemnities of this evening have, I doubt not, presented to your minds many very interesting and instructive thoughts. To me they have afforded a fresh illustration, and not an illustration only, but a proof that our present movements, with all the changes and anxieties and outlays and sorrows which they have occasioned, are of God—that they are of the orderings of his providence—and that the way on which I, his poor and most unworthy servant, go, is of him. I thus spoke with reference to those movements which are now occupying our attention, and said, ‘ Lord, it cannot please thee to send the light to Old Calabar, by taking it away from Goshen—to scatter a flock, peacefully dwelling together in thy sanctuary in Jamaica, for the sake of gathering another from among a people who are not the people of God, in Ethiopia’s dark and degraded land. O Lord, show me that the way on which I go is of thee, and not of myself, by sending another speedily to supply my place!’ This night therefore, before your eyes as well as before my eyes, has the Lord declared his mind and will ; and what does it belong to us to do, but to bow ourselves to the dust, and to say that the thing proceedeth from the Lord: we cannot speak concerning it good or bad. Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to the work of my Master.

I must not, however, transgress by introducing irrelevant matter, but must, in the very few words which I have further to say, confine myself to the point. It is surely a matter of much gratitude to God, that, in choosing an agent for the little sister in Goshen, you have been led to one who is so well reported of by all—who is so much respected by his fellow-students, and

whose pulpit ministrations, as well as private demeanour, have united you as one man in the object of your choice. But, dear brethren, never forget that intellectual and moral endowments, without God, represent bodies of light without heat. They are wandering stars which lead their possessor, and all who follow him, far from truth. O! is it not only by God himself, and under the direction of his holy and all-wise Spirit, that mind and heart can be made subservient to the advancement of the Divine glory through the gospel. If so, pray earnestly and without ceasing for him whom you send out, that the Divine Spirit would keep burning, in its brightness, within him the lamp of sacred truth, and that the altar of spiritual sacrifice may never cease to present its offering. Need I stay to tell you how much your missionary requires your prayers, or how much he is cheered by the thought, that, though far away, you are thinking of him and praying for him. Need I tell you how alarmed he is when difficulties and dangers beset him on every side; and how astonished he is when these mountains suddenly disappear, and those battlements of clouds of storm are broken up and scattered. Then he feels that there are others praying beside himself; and that, in answer to these prayers, do these great deliverances come. Would you have your missionary to prosper?—pray for him, with *earnest, daily, unceasing prayer*. Then will his soul live and his work advance.

Correspondence is another means which tends very much to support and strengthen the missionary. A letter is to him like life from the dead—it is as a draught of cool water to the thirsty soul. It is not to be expected that, in the multitude of business, much leisure can be found for this; and it would be wrong in the missionary to expect it. Still, let the fact be known, that this is, by the blessing of God, a very efficient means of keeping the missionary in heart.

I feel, however, beloved friends, that it is wasting time to address such observations to you. I can truly testify how considerate, how faithful, how honourable, have been all your transactions as a Foreign Missionary Society—and this for the long period of almost ten years. Without wearying, without fainting, have you continued until now. And the last communication which reached me on the other side of the Atlantic was as full—yea,

more replete with interest and love for the good work—than the first. Go on then, dear brethren—the Lord will sustain you and bless you. The work is making progress—difficulties are being removed—sinners are being converted—saints are being edified—some are ever and anon being carried away from the church on earth to join the glorious church in heaven—and the young are being taught, and thus, by the Divine blessing, are being prepared to take the room of those who have gone from the world. ‘Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord; for as much as ye know that your labour is not in vain in the Lord.’

THE STRENGTH OF THE CHURCH COMMANDED
IN THE MISSIONARY CAUSE :

BEING

THE LAST DISCOURSE PREACHED BY THE
REV. WILLIAM JAMESON

IN ROSE STREET CHURCH, BEFORE LEAVING FOR AFRICA.

‘Thy God hath commanded thy strength.’—PSALM lxxviii. 28.

WHEN a great national enterprise is projected, the voice from the throne to the people of all ranks and classes in the nation is,—‘Thy king hath commanded thy strength :—that is, your monarch requires that you devote to this enterprise every thing you possess which may be of avail to its successful prosecution, and which may contribute to its full and happy accomplishment.

In the thirtieth verse of this psalm, an enterprise of the most stupendous kind is brought into view,—one most godlike in its nature, most extensive as to the sphere of its operations, and one which will issue in blessings unspeakable to millions upon millions of our fellow-men. It is described in the language of hieroglyphic, a mode of speaking and writing, painting and engraving, common in eastern countries, both in ancient and modern times. The description is as follows,—‘Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver. Scatter thou the people that delight in war.’

This command is given to the Church of the living God; and it divides itself into two parts. First, she is to rebuke the company of spearmen, the multitude of bulls, and the calves of the people. Second, she is to scatter the people that delight in war. The former part of this enterprise appears to refer to the idolatry of Egypt, for here there seems to be a description of her debasing idols. The spearmen may be translated, as in the margin of our Bibles, the *beasts of the reeds*, alluding evidently to the crocodile, whose home is among the reeds and rushes which skirt the banks of the Nile, and which is one of Egypt's divinities. The bull and the calf are also sacred in the estimation of the deluded people of that land. Now, the command of God to his church is,—*Rebuke* the beasts of the reeds, the bull and the calf. Arise thou, O Zion, and go forth into Egypt's dark land, carrying the word of God. There proclaim, in faithfulness, the truth which is contained in the sacred oracles. Persevere in thine efforts, wearying not, until Egypt shall turn with shame and loathing from her false and debasing gods, and until she shall acknowledge as her supreme Lord, Jehovah and his Son Jesus Christ. Yea, continue thy aggressive movement and cease not, until thou see the treasures of her idols emptied, and their abundant wealth brought, by a regenerated and a willing people, and laid at the feet of the true and living God, whom they shall have been taught to love and adore. Hence, saith the Lord, not only rebuke the company of spearmen, the multitude of the bulls with the calves of the people, but continue so to do till every one submit himself with pieces of silver.

The latter part of this enterprise is, Scatter thou the people that delight in war.

There are numerous nations in Africa, the land of Ham, especially those who people the southern and western portions of that vast continent, who, however superstitious, have nevertheless no idols,—for whom,

perhaps, even debasing idolatry is a refinement too great. The characteristic feature of such a people is, that they delight in war. Their chief occupation is, contending with and devouring one another. Now, saith God to his church, scatter such a people. Go ye, my people, to these nations of blood, carrying with you the gospel of peace, the legacy which I have bequeathed to you; and show to them a more excellent way than that of destroying one another. O! prove to them, from the great love wherewith God hath loved us, and from the fact that while we were yet enemies Christ died for us, that they should love those who hate them, that they should bless those who curse them, and that they should do good to those who despitefully use them and persecute them. My presence shall go with you, and my Spirit shall bless abundantly your labours. Then shall you see the gory battle-field deserted—the warrior's plume trodden in the dust—the battlebow with its poisoned arrows, and the deadly spear, made fuel to the flames. Then shall a people delighting in war gather themselves to the frightful contest no more; but they shall live in peace and in love together, each following his quiet avocation upon his native mountain, or in his native vale. No more shall the wild cries of a cruel superstition echo through the solitary forests; but from the dwellings of the righteous shall be heard the songs of salvation, in honour of Him, who, in the experience of this once degraded people, hath assuredly made all things new.

Such is the enterprise referred to in the passage now under review. It is an enterprise not already undertaken and terminated, but one which is handed down to us upon whom the ends of the world have come—to the Church of Christ which now is—an enterprise which shall be contemporaneous, in latter days, with the mighty movements of Him who rideth upon the heavens by his name *Jah*, when heaven and earth shall proclaim, 'Let God arise, let his enemies be scattered, let them

also that hate him flee before him ;'—an enterprise, the theatre of which shall be the land of Ham—*that Africa* which for hundreds of generations has been peeled and broken, trodden under foot, and grievously oppressed—the victim of human avarice, and the prey of devils;—an enterprise, the final triumph of which is sure. God hath said it, and who can unsay it. It shall be effected by this gospel, which is the wisdom of God and the power of God unto salvation. It shall be distinguished from all the boasted triumphs of this world's power, by the circumstance that it brings nations and people of all ranks *to God*. In the midst of Egypt's dark land shall an altar be raised to Jehovah, and her princes and her people shall come forth, and shall lay upon it their offering ; and there shall they vow a vow unto the Lord. Ethiopia shall stretch out her hands unto God, thus devoting herself unto him who has thought upon her in her low and lost estate. Also, from beyond the rivers of Ethiopia shall 'Jehovah's suppliants, the daughters of his dispersed, bring his offering.' Then truly shall the many nations of that vast continent, which, for so many generations, have 'lien among the pots,' appear as the 'dove whose wings are covered with silver and gold.' And then shall this song be sung in honour of the triumphant Captain of salvation—a song composed for the occasion and appended to the commission : 'Sing unto God ye kingdoms of the earth ; O sing praises unto Jehovah. To him that rideth upon the heaven of heavens of old : lo, he doth send out his voice—a mighty voice. Ascribe ye strength unto God : his excellency is over Israel, and his strength is in the clouds. O God, thou art terrible out of thy holy places. The God of Israel is he that giveth strength and power unto the people. Blessed God.'

To this enterprise, therefore, God in the text summons the strength of his Church. He requires of her that she bring to his feet every thing that she possesses which

may be of avail in the prosecution of this enterprise, and which may further its prosperous issue.

What, then, is thus required? We reply,—That every man give himself to this work—that he give his children—his substance—and his prayers.

I. God requires that every man give himself to this enterprise. We do not mean that every man should arise and go forth into the field of missionary labour. Such an idea is utterly at variance with order, and with the fitness of things. But Jehovah assuredly requires that his people should, without exception, take an interest in this work; and O, where is the heart under the hallowing influence of the religion of the blessed Jesus which would not! Surely, if such a heart there be, it has more than good reason to suspect its own individual interest in the Saviour's blood.

God requires not the interest of his people only, but also their personal activity in the discharge of all the duties which an enterprise so vast may require. His supreme desire is, that each man in the sphere in which he moves, and according to the grace given to him, should prosecute this work. A British Admiral, at the commencement of a great naval engagement, caused to be proclaimed throughout the fleet, 'England expects that every man will do his duty.' So, in this enterprise of mercy to Ethiopia's dark land, does Heaven—does Jesus the Captain of salvation—expect that every individual throughout the church should faithfully discharge the trust committed to him. Whilst, therefore, our text presents the command to work, the clause following offers to the workman a prayer for grace. 'Strengthen, O God, that which thou hast wrought for us.' O Lord, that faith which thou hast wrought within me, which has drawn my heart and united it to thy cause, increase and strengthen; that when thou callest, I may not lend an unwilling ear; that in the day when activity is required, I may

not be found idle ; and that when patience and perseverance are necessary, I may be found not to weary in well-doing.

II. God requires that the children of his people be given to this enterprise. 'Lo, children are Jehovah's heritage,—the fruit of the womb is his reward.' He has chosen them for himself, he has given them a place in the covenant which he has made with their believing parents, and he has in sovereign grace joyfully accepted them, when offered to him in baptism, and openly acknowledged them as his own. Blessed children, you are the Lord's. Honoured parents, your seed are no more your's, but Christ's, to whom you have devoted them. If He who bought you, and bought them, with his blood, stand in need of their services, why keep them back ? Why deprive yourselves of such honour ? Why put away from you, and from them, that blessing which the God of the whole earth bestows upon all who honour him ? That it may not be so, God requires that you teach your children in the knowledge of his holy name ; that you be faithful in training them to the duty of subordinating their will and their ways to the sovereign demands of their God ; that you be conscientious in laying before them that the heathen are Christ's inheritance, and the uttermost parts of the earth his possession ; that when they are judging as to what shall be their future avocation in life, you take care that the claims of the Redeemer shall not be set aside for the wealth, and rank, and learning, and influence of the world ; that they shall not be sacrificed on the altar of parental affection, and love of country ; but that they shall have given to them that solemn and prayerful consideration which their high importance and glory demand. God farther requires, that—when, in any case, by his blessing upon your faithful training, your children shall be made willing to leave their country and their kindred, and

to go forth to the heathen,—you shall honour and not browbeat their convictions,—you shall throw no unworthy obstructions in their way ; but that you shall hasten them to their work with your best blessing, although it may be with your tears : Go, my child, the Lord calleth thee ; O stay not, for his work requireth haste. O Christians, how sad the inconsistency to see your sons in the British army, or filling posts of honour and of wealth in unhealthy climes, merely because rank and riches are there, whilst you are heard declaiming against the missionary, and considering his conduct madness, when, for Christ's sake, he goes to a distance no greater, or to a climate not more unhealthy, than that to which your other sons or daughters have gone. Do you not suspect your Christianity ? Are you not afraid that the world's wealth, and rank, and influence, have greater charms to you than that Cross, which you say is the foundation of your everlasting hopes, and in which you profess to glory.

But it is said that there are difficulties and dangers in the way. How does the Saviour meet this objection ? To his disciples he says,—‘ Behold I send you forth as sheep in the midst of wolves.’ But he charges them, saying, ‘ Be ye wise as serpents, and harmless as doves.’ Again, he assured his disciples that their enemies would deliver them to councils, that they would be brought before kings and governors, and that they should be scourged in the synagogues, and put to death. But does he dissuade them from going upon this work of many perils, saying,—it is surely your duty to take care of yourselves, and on no account, for my sake, to submit to such sufferings ? Assuredly not ! But he says to them—Go, and I will protect you. Neither a sparrow nor a hair of your head can fall to the ground without your heavenly Father. So you cannot fall without his permission, and assuredly you will not fall so long as you have anything to do for Him. Who would desire to outlive his work ? The

sweetness of life to every Christian heart depends upon its holy activity; and when the last act is performed which has been given him to do, who would wish to live? Would not life then become a burden? Would it not be better to depart and to be with Christ? Yes, far better. Let us not, therefore, shrink from the Saviour's work because difficulties and dangers are in the way; but let us arise and go forward in the strength of the Lord our God. Then shall mountains become plains, crooked places straight, and rough places smooth, before us.

III. God requires that every man devote a certain amount of his property, or substance, to this enterprise. It is almost needless to remark that the great object which is contemplated in this stupendous undertaking cannot be effected without drawing, and this extensively, upon Zion's treasury. This has been proved in the history of the Calabar mission, recent although its origin be. Who can doubt but that the expenditure of human life, and of the property of the church, will be great in this enterprise. On the other hand, who can doubt that God has made his church strong in both. He has enriched her with men and money; all that is needed, is the heart for laying upon the altar of the Divine glory that which has been given. In the church there is enough and to spare for this and every other holy enterprise. What is needful is earnest prayer in behalf of herself, and of every individual member of her sanctuaries. Strengthen, O God, that which thou has wrought *for us* and *in us*. The more that the church's heart is enlarged, and the stronger her desire to give becomes, the more she will receive to enable her to execute the purpose of her heart. Hitherto, God has kept wealth in the hands of the world, and has prevented its greater influx into the church; because, perhaps, the more she received, the more penurious did she become, the less disposed was she to part with what she possessed,

the more did she imitate the style of the world's living, and the more did she withdraw herself from the simplicity of the Gospel. But let her be a faithful steward of the trust committed to her, and then shall the earth pour its riches abundantly into her treasury, and God, even our God, shall bless her. O, how solemn is the warning with which God fences this sacred ordinance of giving. 'Be not deceived, God is not mocked. Whatsoever a man soweth that shall he reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.' Who, that understands these words, can feel surprised at seeing the cup of earthly prosperity dashed from the lips of the Christian professor, who has been long receiving bountifully from the hand of God, but who has been giving to his cause in return with a sparing hand and a grudging mind? Can such an one be astonished when he beholds, that with increasing wealth there are increasing cares and troubles? Should he not be prepared to expect that when rank, and wealth, and influence flow upon him, peace and joy, and true satisfaction will quickly decline? Why should this be the doom of such an one? Why, but for this, that the man is sowing to the flesh. All that the Lord gives him is expended upon his adventurous speculations,—in personal or domestic extravagance. He is building his own house of cedar, while he is permitting the sanctuary of his God to lie waste; therefore, all that he makes, he puts into a bag with holes; upon all that he sows or plants, does the Lord blow his blasting breath. He eats, but he is not satisfied; he drinks of the pure stream, but his thirst remains. All things which he possesses tend to, and are rapidly falling into corruption, for the curse of a holy God resteth upon them,—the curse of him, who saith to the professor of his name, 'Ye have robbed me.' O Christian, thy God demandeth a portion of thy substance to carry on this enterprise;

withhold it not, lest thou provoke the Holy One of Israel to anger. Let your prayer be, 'Strengthen, O God, that which thou hast wrought for us.'

IV. God requireth from every man earnest and continued prayer.

Although prayer be the last duty noticed in the present arrangement, yet it is the first which ought to be performed. It is not only the hallowed incense, which, through Divine grace, sanctifies the gift when it is laid upon the altar, but it is the means by which the heart is prepared for offering it. Through prayer does the blessed Spirit work faith in the soul; and through the same instrumentality is the life of faith maintained there. As prayer ceases, so faith declines, and so spiritual desolation overspreads the soul. God, therefore, demands the prayers of his people as a means for securing within his church a people zealous of good works.

But, farther, he requires the prayers of his church as a means for securing the progress of the general cause. As Israel prevailed against Amalek when the hand of Moses was lifted up, so the hosts of the spiritual Israel, which are yearly multiplying, and gradually enclosing the widespread encampment of the common foe, shall stedfastly resist, and finally triumph, through the lifting up of the hands of Zion's consecrated children. Cease your prayers, and speedily will intelligence of the most disastrous nature—intelligence of discomfiture and woe—arrive from the mission-field. Your missionaries will fall, and the blanks produced by such calamities will with difficulty be supplied. Cease your prayers, and the mission treasury will speedily show symptoms of exhaustion, and the enemies of Jehovah will be left in undisturbed possession of the field. No less calamitous to the parent church would be the results attendant upon such a course. Deprived of the exciting interest and binding influence of missions, she must turn her eye upon herself; and

here will she discover points to be noticed and disputed. Then, assuredly, shall she heave as if an earthquake shook her foundations, and then shall the fires of contention gleam fiercely throughout her peaceful sanctuaries. Her flocks, now quietly feeding on the verdant pastures of Zion, shall then, as if suddenly possessed by evil spirits from beneath, throw themselves into the attitude of contending parties, with whom the strife will be for the mastery rather than for the truth. But let the church take up the commission of her Lord and Master ;—let her go forth on this enterprise of mercy among the heathen, offering Christ the Saviour to the ignorant and degraded children of Ethiopia, and to all who are like them, without God and without hope ; offering to all a welcome to the blessings of salvation, pardon through the blood of the Cross, sanctification through the eternal Spirit, and eternal glory by Christ Jesus ;—let her send forth her missionary bands, and follow them with her blessings and her prayers ;—then shall she see the heathen forsaking their idols and turning to the Lord ; then shall the peace of God and the joy of the Holy Ghost dwell within her ; and then shall the Most High bless her with prosperity.

Finally, I would not forget the solemn and interesting circumstances in which I am at this moment placed. My eyes are shortly to behold that land which I have been describing, and before I shall address you again, I will have put hand to the work of which I have been speaking. I go to that work, because I am persuaded that the Lord hath sent me ; and as I go, I would cast myself, and my brethren, and the cause with which we stand identified, upon your Christian interest, and regards, and prayers. Brethren, pray for us, that a door of entrance unto the heathen may be opened to us ; and also that utterance may be given to us, that we may proclaim with boldness the unsearchable riches of Christ.

We beseech you, forget us not ; forget not the difficulties and dangers which await us, nor the work which claims our undivided attention. We may fall ; but the cause, through your patience and prayers, shall go forward, and must triumph. Ethiopia shall soon stretch out her hands unto God, and from beyond the rivers of Ethiopia shall Jehovah's suppliants, the daughters of his dispersed, bring his offering. God has said, and 'he is not a man that he should lie, nor the Son of man that he should repent.' Has he said it, and will he not do it ? Has he spoken it, and will he not make it good ? In taking my leave of you, I would, in the name of my Divine Master, commit the cause into your hands. We may meet no more in this vale of tears ; but let every one of us strive to meet at the right hand of the Judge of all, and before his glorious throne, there to dwell together in uninterrupted joy.

Children of God, farewell ! but not for ever. No ; we shall meet again. Not it may be here, but in that better land to which I have now referred,—where our bodies shall neither be wasted by continuous toil, nor our spirits depressed by cares, and fears, and difficulties, and dangers, nor our hearts rent asunder by the anguish of bitter separation. Woe, sorrow, and sighing, shall then have for ever fled away.

But, careless sinner, if you continue as you are,—if you die in your impenitence and unbelief, God forbid that we should ever meet. I confess that it is my earnest hope and prayer that this may never be. I shall strive, in dependence upon divine grace, that your eternal portion may never be mine. O, 'who can dwell with devouring fire ? Who can dwell with everlasting burnings ?' Not I, I assure you. Neither, believe me, can you. O, why then, by your sins and your follies, should you thus 'treasure up for yourselves wrath against the day of wrath.' I beseech you, let 'the time past of your lives suffice for having wrought the will of the flesh.' Be

wise for the future. The fountain of mercy is still open. The spirit of all grace still strives within you. The voice of an ever-gracious God still falls upon your ear, 'Turn ye, turn ye, why will you die. Let the wicked forsake his way, and the unrighteous man his thoughts. Let him return to the Lord, who will have mercy upon him, and to our God, who will abundantly pardon.' Finally, I say, attend to these things, and then shall we meet to rejoice together through eternity in the light of God's countenance; and to sing throughout endless duration an anthem of praise 'to him who loved us, and washed us from our sins in his blood.'

But, sinners, if you persist in refusing all admonition, and in despising all warning and entreaty,—if you must have your sins, and will take your own way, then I must take mine also. We now part.—Farewell. I hope for ever. God grant that it may be for ever. Again, I say, farewell. But may the Lord, O poor thoughtless sinner, for Christ's sake, have mercy on thy soul, and turn thee by his Spirit from this thy thoughtlessness! Amen!